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(Concluded from p. 106)

Professor Payne warmly urges that the student of law should devote much attention to Greek.

> The study of Greek is immediately a study of a literature that interests the lawyer, a literature that is a condensation of the history and thought of an integral civilization into a comparatively small literary compass. . . .
>
> From the beginning the student of Greek absorbs philosophy, politics, history and literary beauty from masterpieces. He can forget the Greek language, but he does not forget the absorbed increment. . . . keeping in mind the immense value of laying a broad foundation for the future lawyer-citizen who must inevitably be something of a leader in the community in which he lives, if he amounts to much, it seems clear that Greek is preferable to any modern language. It will not make him a technical lawyer, but it should make him broad and powerful both as a lawyer and as a citizen.

Professor Akeley believes strongly (12), first, that the Classics afford a good discipline, and, secondly, that the product of such discipline is transferable to other fields of intellectual activity. The future engineer must be trained to think.

> The future engineer needs to learn to think during a formative period some years antedating his opportunity of acquiring that technical information that is to constitute the material of his thinking as an engineer. The engineer as a thinker is made during the high school period. To work out the meaning of a Greek or Latin sentence requires all the mental processes of logical induction, of drawing conclusions from a mass of facts, and of insight, that are used in the solution of a complex problem in electrical engineering. But the Latin or Greek sentence can be offered to the boy at an age when the engineering problem is utterly beyond his reach, the time in his life when he must be led to think, if ever. The thinkers among engineers are the men who actually have transferred the results of discipline in an early training to the field of engineering. If such transfer were not possible, we would not have any thinkers at all, and all education would be an abject failure. . . . nothing was ever yet devised that came nearer to concentrating all the efforts of a boy upon a real problem, in compass so limited as to hold his attention within the limited period during which a boy's attention may be held, as the aforesaid Greek or Latin sentence. If that training is not transferable to another field, then no training is transferable and no education can fit for life, and we might, in that case, as well discontinue our schools and let everybody learn his lessons in the school of life. If every youngster had to work out a page of a Greek or Latin author every day for two years in his high school course, not many intellectual mollycoddles would find their way into college.
>
> Again, nothing is better to provoke mental activity than acquaintance made in early years with a civilization as remote from ours as possible. The average man is the victim of habits of thought and action imposed by his modern environment. The thinker must be able to challenge habit, custom and convention when necessary.

Professor Christophelsmeier says (18):

> My experience as a teacher of history and political science has left the strong impression that the students most capable of comprehending these subjects have received a training in Latin and Greek. I ascribe this fact to three sources: (1) the character of the students who take Latin and Greek; (2) the mental discipline obtained from the study of these subjects; and (3) the historical and political insight and perspective which the study of the life of the ancient Greeks and Romans gives.
>
> Active minds constantly make comparisons and draw contrasts. This is peculiarly true within the field of the historical sciences, including politics. The greater the difference in the subject matters considered, the more interesting they often are, especially to the minds of the young. The present is ever studied in the light of the past; our present civilization becomes real and vital only because of the knowledge of the past that led to the present.

Professor Brown holds (24) that "An educated engineer is one who possesses information, culture, power". On page 26 he says:

> But it is on the part the study of the classics has in producing the power an engineer must have that I wish to lay emphasis. The foundation stones of accuracy, efficiency, and ability to reason, upon which power must be built, can be shaped by the study of the ancient languages as well as by the study of mathematics. These languages, which require a close attention to detail and precision of interpretation, followed by close reasoning, train the mind of the student along the lines he must later follow in his professional work. The value to us is that we are taught how to think. Thought properly controlled is power.
>
> Were I given the choice of any of the three attributes previously noted that an engineer should have and told the others I could not have, I should unhesitatingly choose power. The study of the classics then, first of all, develops power in an engineer. Next it gives him an opportunity to absorb culture and this is more necessary to him than to other men, as his first few years after leaving school are often spent in environments pulling strongly the other way. Lastly, it furnishes a reserve storehouse of information, potential information it might be called, possibly not very often used, but none the less a valuable asset.

C. K.